

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE FIFTH FREEDOM

Archibald F. Glover

•

THE TIME IS NOT RIPE

John LaFarge, S.J.

•

A SOUTHERN CHALLENGE TO THE NORTH

Dorothy Fremont Grant

•

SCARLETT O'HARA ARRIVES AT LAST

Theophilus Lewis

•

EDITORIALS • REVIEWS • STATISTICS



January, 1940

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V. 13
1940

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW



Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- THE Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "NOTHING does more harm to the progress of Christianity and is more against its spirit than. . . race prejudice amongst Christians.—There is nothing more widely spread in the Christian world."
— Jacques Maritain

- "FROM the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— Rev. John M. Cooper

- THE interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "INTOLERANCE towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— Carlton J. H. Hayes

- THE spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- PREJUDICE on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "WE MUST concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— Rev. Francis J. Gilligan, S.T.D.

- CATHOLIC principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The above statistics are being widely quoted in both the Catholic and Negro press.

"We Shall Make Our Own"

(Excerpt from the letter of the Bishops of the United States in acknowledgement of the Encyclical—*Sertum Laetitiae*.)

"The weighty anxieties of Your Holiness for our country regarding the abandonment of the moral law by many outside the Church, regarding secularized education, divorce, the weakening of the family life, the thorough instruction of the laity who are to collaborate in Catholic Action, the worthy fulfilment of the office of preacher or teacher on the radio, the reconstruction of the social order according to the Gospel and the directives of the Holy See, the resourcefulness of the enemies of Christ and of His Church, the necessary Apostolic care of the Negroes, we shall make our own with a greater sense of responsibility for the souls committed to our keeping."

The Voice of Marian Anderson

Marian Anderson needs no adventitious association with Patti, or Melba, or Jenny Lind, or Madame Homer or Schumann-Heink. In her own right she is a kind of miracle of nature and of art. If only in recognition of what God has given her and what she has done with His gift, every civilized and cultured person will respect and reverence the race to which she belongs.—*Rev. James M. Gillis, C.S.P.*

This Month and Next

How often we hear the objection: "Of course there is no question about the principles in the interracial program—but the time is not yet ripe." Father LaFARGE analyzes this point of view and meets every phase of the objection with a strong appeal for a constructive program of action *right here and now*. Here is convincing proof that a policy of postponement will never eradicate the traditions and conventions of racism. . . . "A Southern Challenge to the North" is written by DOROTHY FREMONT GRANT (Mrs. Douglas Grant) whom we introduced last month. A recent convert, Mrs. Grant, although born in the North, is of Southern ancestry and is familiar with the interracial attitude of the South. We recommend this challenging paper. Doubtless it will provoke discussion. Primarily we look upon it as an effective antidote for complacency and a challenge to Catholic Actionists. . . . ARCHIBALD F. GLOVER is a frequent contributor. He presents a very novel idea in "The Fifth Freedom." A stimulating and thought-provoking paper, it deserves to be called, "Required Reading." Mr. Glover, a Catholic Negro, is a graduate engineer; now with the New York Tunnel Authority. . . . Yes, THEOPHILUS LEWIS went to see *Gone With the Wind* and reviews it in this issue. We recommend his column to our new readers.

Among future articles are the following: "A Harlem Housing Program," "The Negro Press in 1940," "A Program for the Campus," and "A Living Wage."

* * * *

FIFTH ANNIVERSARY

We go to press before the meeting to commemorate the fifth anniversary of the founding of the Catholic Interracial Council. The February issue will carry a full account of this important event.

INTERRACIAL CENTER FORUMS

The new program of Bi-monthly Seminar Conferences which have been held at the DePorres Interracial Center since last November is a demonstrated success. The committee has provided an excellent schedule of discussions with outstanding speakers. The first and third Thursday: 5.15 to 6.30 p.m.

* * * *

Back issues of the REVIEW may be obtained at our office. Price, ten cents each.—ED.

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Vol. XIII

JANUARY, 1940

No. 1

"...WORDS OF TONGUE OR PEN..."

(In Seven Chapters)

1. [Telegram]

DECEMBER —, 1939

MANAGER ATHLETICS
BOSTON COLLEGE

WE INVITE BOSTON COLLEGE FOOTBALL TEAM TO PLAY
CLEMSON IN COTTON BOWL JANUARY FIRST UPON THE
FOLLOWING CONDITIONS. . . . , etc.

TEXAS COTTON BOWL COMMITTEE

2. [Telegram]

DECEMBER —, 1939

TEXAS COTTON BOWL COMMITTEE

WILL BE GLAD TO PLAY CLEMSON AT COTTON BOWL
PROVIDED ALL MEMBERS OF OUR TEAM BE ALLOWED TO
PARTICIPATE. RACIAL BARRIERS SHOULD BE BANNED IN
THE FIELD OF SPORT. . . . , etc.

MANAGER ATHLETICS, BOSTON COLLEGE

3. [News Dispatch]

Dallas, Texas, December —, 1939. — It's Boston
College against Clemson, it was announced here today.

The Cotton Bowl Committee has withdrawn its ob-
jection to Boston College's star halfback, Lou Mont-
gomery, a young Negro. It is understood that the
"Eagles" manager took a firm stand and refused to
play unless racial barriers were removed. . . .

4. [Editorial from New York Daily Press]

"The historic telegram from Boston College to the
officials of the Cotton Bowl refusing to 'bench' Lou
Montgomery, young Negro star, on the ground of
color has brought news of the Cotton Bowl classic to
the front pages of the press of the country.

"We offer the most popular toast in sportsdom: 'to
the spirit of Boston College.'"

5. [Editorial from Catholic Press]

"We congratulate Boston College and its great
team. The Catholic Press of the nation shares in the
pride of its faculty, student body and loyal alumni
on its outstanding triumph in combating racism and
race prejudice. True sportsmanship, the prestige of

the college and the cause of Christian democracy have gained by the courageous attitude of the college in refusing to bar the young Negro star from participating in the annual football classic. We hope Boston College will win on New Year's day and that Lou Montgomery will score the deciding touchdown."

6. [Editorial from the Negro Press]

"The character, courage and sportsmanship shown by Boston College has advanced the progress of inter-racial justice in America to an encouraging degree. Here we see Catholic principles being put into practice! Here the teachings of the Pope's Encyclicals are applied even to the field of sport! Millions of Americans are ardent football fans. They want fair play and they hail the team that has the courage to demand it.

"May Boston College triumph *again* on New Year's Day."

7. [Dénouement]

But (and how we hate to say it!), all this is what "might have been!" A golden opportunity was theirs. They fumbled! Lou Montgomery was left at home! The game? Oh, Boston lost in Texas, 6-3.

* * * *

More than a game was lost!

Sweepstakes Deserved!

When the Irish Sweepstakes of last spring brought Pearl and Benjamin Mason, who reside in Philadelphia, \$150,000 as their share of a winning ducat, they immediately refunded to the County Relief Board some \$2,133, which they had been receiving in weekly allotments of \$11.40 for a period of more than three and one half years. Next they turned their attention to a slum-clearance project in South Philadelphia. With \$40,000, they purchased a block of dilapidated apartments; these they are now transforming into a low-rent housing project, with all the modern fixings that go with comfortable apartment quarters. The Masons are both members of an oftentimes unappreciated Negro race. This is the first incidence, as far as we can recall, where money won by an American from the Sweepstakes has been used for a social-improvement project. The Masons' gain has proven beneficial not only to themselves but to their neighbors as well.

—America

Lynching in 1940

The annual report of the Commission on Inter-racial Cooperation in Atlanta and Tuskegee Institute in Alabama reported on December 30th that the number of lynchings for 1939—three—was the lowest on record. R. B. Eleazer, educational director of the Commission will find few to disagree with him when he says that "the nation can well be proud of the progress that has been made in efforts to eradicate the mob-violence evil. While the expansion of law-enforcement agencies in recent years has been a major contributing factor, most of the credit must fall to religious and civic agencies which have crusaded against it."

More specifically, it is not hard to show that one of the most powerful governmental factors operating against this relic of barbarism has been the threat of Federal anti-lynching legislation, a remedy which is needed as much now as ever before. This REVIEW, which has for years championed the cause of an adequate Federal anti-lynching law, will continue to work towards that goal while there is a single unpunished lynching anywhere in the United States or while, anywhere in the Nation, there exists the spirit of lawlessness which could make such a crime possible.

Lest, in our well justified gratification with the year's record, we may fall into a spirit of complacency, let us recall that lynching is by no means a phenomenon of the dead past which we have now all but entirely outgrown. In the last sixty years alone, the number of recorded lynchings has been more than 4,500. As late as 1919, there were still almost two lynchings a week, and after dropping, in 1932, to a record low of 12 or so, they more than doubled in the following year.

Whenever the campaign against mob murder flags, there is a tendency for this particular form of anarchy to flame into new life. In the two years after 1890, the number of such crimes grew from 96 to 231; in the two years after 1917, it grew from 38 to 83. If the many public spirited agencies which have supported the anti-lynching campaign thus far will redouble their efforts in the year now beginning, 1940 may be the first twelvemonth in American history which shall not have seen the Bill of Rights flouted, the courts scorned, the law derided and the foundations of our civilization weakened by the organized lawlessness of mobs who do not shrink from torture

and murder. The reader can do his bit by writing his Congressman and his Senators and asking for Federal legislation against mob violence.

We dislike to create the impression, however, that we consider an adequate Federal anti-lynching bill also an adequate preventative for the whole lynching evil. The causes of lynching are to be found in the backwardness of communities where irreligion and lack of education have become habitual and where civic virtue is at so low an ebb that the citizen is not merely apathetic towards his local government, but actually contemptuous of it. It is an evil, therefore, which will find its final remedy only with the return of that social motivation which proper educational facilities alone can provide and that lively moral perspicacity and strength of character which only religion can supply.

An Excellent Appointment

The announcement by Mayor LaGuardia of the appointment of Magistrate Myles A. Paige, the first Negro to the Court of Special Sessions, is widely approved by the leaders of the bar in this city.

The INTERRACIAL REVIEW extends to Judge Paige hearty congratulations on his well-merited promotion to the higher court.

Kelly Miller

The death of Dr. Kelly Miller, former dean of the College of Arts and Sciences and professor of Sociology at Howard University in Washington, D.C., has silenced a voice which has been heard, on behalf of the Negro in this country, as widely and as profitably as possibly any other voice in our time.

Dr. Miller was an eminent educator, known in this country and abroad. He was a mathematician, author and lecturer. Some of his writings were widely used as textbooks of sociology in leading American classes and universities. His writings and discourses covered practically every aspect of Negro life. He spoke frankly and delivered powerful blows. One of his last utterances was to protest against the suggestion made in the United States Congress to transfer French and British possessions in the West Indies to the United States in payment of war debts. Kelly Miller, however, refused to be a pessimist. He was a religious man, and never lost his hope in the eventual triumph of right and justice.

Kelly Miller, moreover, was one of the first of the great intellectual leaders of the Negro group in our time to recognize and pay tribute to the attitude of the Catholic Church towards the Negro, and express confidence therein. Frequently in close contact with Catholic educators in Washington, he learned to appreciate the Catholic point of view; and his words have often been quoted by Catholic speakers on the matter of race relations. Such men as Kelly Miller are an inspiration to Negro youth to lose no opportunity in developing the talents that God has endowed them with, and never to lose heart in working for the genuine good of their race.

Harlem's Children

Writing in the November, 1939 issue of the INTERRACIAL REVIEW Agnes Sullivan O'Brien criticized Government and private agencies which do lip service to Negro children. When there was room for praise, she dispensed it, and it was not mere "damning with faint praise." In the hectic days that marked the closing of the old year, progress has been noted on two fronts of the long-flung battle line of interracial justice. We would like to turn the attention of our readers to the November, 1939, issue, for the latest information about the progress being made.

"WELFARE CENTER FOR HARLEM"

We have borrowed the headline from an editorial which appeared in the *New York Post* towards the close of the year. The capital outlay budget for 1940 carries an allowance for \$580,000 for a new "center" where the departments of home relief, old-age assistance, care for the blind, the veterans, and dependent children in institutions will be housed. It can be added that this is a little more than a central office for these frequently overlapping bureaus. It carries with it an idea of efficiency. Instead of having one family—or one individual—"investigated" by more than one agent of the State, it begins to look as if one investigation will be enough. Moreover, one person will be assigned a block, or group of blocks. He—or she—will actually get to know the client being investigated. And it is quite probable that the neighborhood will get to know, and respect, the social worker; for that agent of social justice will dispense all the types of State aid enumerated above.

That a State—or City—employee will actually know his client is cheerful news for Harlem. Instead of

being Mr. Problem No. 1897654, Mr. Jones in distress will be Mr. Jones eligible for this-or-that type of social aid.

Beyond the introduction of a more effective method of social investigation, there is little more to be expected from this center. The City will save over \$50,000 in office rent. This can go to improving the service, and eventually to more constructive work on behalf of New York children.

HARLEM CHILDREN'S CENTER

Perhaps we are not quite right about the name, but that is the way our inquiring reporter understood it. The Children's Aid Society is already putting up a building running from West 134th to West 133rd Street, near Lenox Avenue, literally on the "wrong side of the tracks," if the Lenox subway can be viewed as a sort of division between classes in Harlem.

This is not a mere saving of money. As a matter of fact, it is a means of spending money, and spending it wisely for Negro youth crowded in Harlem.

This is more than a play center, too. The Children's Aid Society is reaching out not only to teach Negro youth how to play, but how to work. This center will teach automobile mechanics; upholstery work both for furniture and automobiles; waiting; cooking; tailoring. There will be instruction in building maintenance; cabinet making, and what is called commercial music. It is just as sensible to train musicians for the "jitterbugs" as to make cars for them to ride in. Our economic life is just that complicated.

Harlem will not be "unanimous" for this type of education, for there is still confusion about the type of education a Negro should receive. It is certain, however, that the Children's Aid Society is not plotting to force all Negroes into the working classes. The proof of this assertion lies in the fact that Negroes who have received higher education are being employed to teach those who are either too young or too differently constructed to receive it.

And finally, the young generation of educated Negroes are working furiously to raise money to push the project to completion. There is no greater tribute to the wisdom of the Children's Aid Society than that an opportunity is opened for Negroes to help themselves.

We urge you to read — or re-read — Agnes Sullivan O'Brien in our November, 1939 issue. You will find that we have a charge to keep. "As good citizens we must be concerned with the welfare of *all* children."

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

DEPARTMENT OF MUSIC

The Department of Music presented Jules Offenbach's fantastic *Tales of Hoffman* as its fall production to a capacity audience in the University auditorium. It marked the occasion of the sixth annual presentation of Grand Opera by Xavier. Opera lovers of New Orleans heard a new voice in a leading role. Miss Maceola White, a frosh student, appeared in the second act of the beautiful opera as the Venetian beauty, Giulietta, who lured the love-torn Hoffmann to evil deeds. Miss White carried the lead in singing the immortal *Night of Love*, captivated the audience with a bell-like soprano. The influx of many talented new students during the past term has provided an unusually excellent chorus of trained voices.

CHRISTMAS BASKETS

With the return of the Yule season, students of Xavier turn as one to the task of preparing baskets for the less fortunate in an effort to ameliorate their suffering and turn their hearts to the proper disposition for reception of the Saviour. The various student organizations on the campus put their collective shoulders to the wheel for the "Christmas Basket Fund." The Department of Music sponsored an annual Christmas Musicale for the fund, and, as usual, it was well attended.

FALL INITIATION

In the short period of three years since the coming of the first Greek letter organization to the campus, Xavier has admitted five nationally prominent student organizations. The Fall season found many pledges with a hopeful glint in their eyes and in December there are many neophytes in the various organizations. The many tokens and acts of humility which are demanded of the prospective neophytes give the campus an atmosphere of simple good fun. The recent establishment of an interfraternal or campus Pan-Hellenic council promises to bring spirited competition in scholarship and extra-curricula activities.

A SOUTHERN CHALLENGE TO THE NORTH

By DOROTHY FREMONT GRANT

Preaching "in principle" is a simple process; the trick is to practice what you preach. The reasonable man will agree to this (in theory).

It is not given to every man to sway masses with rhetorical utterances, but it is given to all men, in their own individual manner, to express (and act upon) their personal moral convictions. The reasonable man will agree to *this*, too (in theory).

For years, prior to our unfortunate Civil War, the Abolitionists spouted morals from lecture platforms, family hearths and soap boxes. "Slavery is wrong" they shouted. They were morally right. They expressed their thesis in an atmosphere of prejudice against their Southern neighbors and were silent about the industrial slavery of New England. The Abolitionists were not without envy of the "cheap" (?) labor available in the South, a type of labor they had long since legislated from their own circles.

"The South is committed to the evil practice of outright human bondage!" So spoke the moral New Englander. One had only to read Harriet Beecher Stowe's heart-throbbing tale of *Uncle Tom's Cabin*, the Abolitionist assured his hearers, to realize that no decent, self-respecting, God-fearing, Puritan-stock New Englander could let such conditions exist in this fair land of the free and home of the brave. In 1860 the moralists were brave enough to free the Negro, but they have never been brave enough to make that freedom one *equal* to their own.

While satiating their moral appetites on Mrs. Stowe's book, these same Northerners operated their New England mills with excessive profits gained by oppressing their "free" labor. *If they were* envious of their Southern cousins' solution of the labor problem, their envy was blind to the fact that slaves were far more costly to their owners than New England's "free" labor. For twelve to fourteen hours a day New England factory hands toiled, sweated and despaired, . . . man, woman and *child*, . . . for wages that were insufficient to clothe, shelter, feed and *bury* even the smallest member of their individual families. Such oppression of "free" men is the inevitable forerunner of birth control; an evil which is inevitably followed by factory surpluses and unemployment.

But "close-ups" are too disagreeable to behold; obnoxious and unpleasant to contemplate, so the Northern whites lifted their eyes from the lower half

(near vision) of their bi-focal, moral spectacles and gazed through the upper, distance, half. Distance may lend enchantment, but more often presents distortions. This is so even today and is the chief tool of the propagandist. This was no less so in Mrs. Stowe's New England of 1852; a New England where the State of Massachusetts, home of the abolitionist, refused to recognize Christmas as a Hol-i-day until 1856!

As today's Communist rants against the industrial capitalist so did the Abolitionist rant against the Southern "capitalist" of eighty years ago; . . . that loathesome fellow who *owned* human beings! He overlooked the inadequate living wage paid the "free" labor in the North. The yells were against human bondage as practiced in the *South* where slaves were fed and clothed, given homes of their own, tended in sickness and in health, and laid to rest in "respectable" family burial grounds when death put an end to their labors. He overlooked the fact that there were no "poorhouses" in the South, no one was hungry, no one was naked; there were no beggars and no potter's fields!

Yet in principle the Abolitionist was most certainly right. Slavery was and is wrong.

The Northerner carried his convictions in his musket and went South to free the slaves. He killed his cousins (blood relations), he destroyed homes and stole cattle and horses; he flirted with the Southern belles and took home their heirloom silver as souvenirs; *not* it it should be added with the approval of his Northern officers, but just in the way a portion of the rank and file of all armies will do when they are fighting a just cause! The Northern white left many of his brothers to become dust at Gettysburg, Fredericksburg, Manassas and the like. Perhaps he faltered at the piles of dead men, . . . many of them his neighbors back North, but it was all in a just, Christian cause.

The Northerner won the war. The slaves were freed.

But the paradox of the picture is simply this: now that Christian morals and Northern blood has freed the slaves, the Northern white has no use for the Negro. He treats him with scarcely less consideration than does the Southern white who is still immersed in race prejudice.

Why did the Northern white *free* the Negro with a military victory if he was going to consider slavery a dead issue? If he found his cause worth dying for is it no longer worth living for? Twenty years of pre-war moral preachments culminated by a bloody war should result in a practice of the preachments. There is no true freedom where prejudice is rampant. For no logical reason under the sun the Northern white is today prejudiced against the economic freedom of the Negro.

Freedom in America implies equality. The Northerner freed the Negro from where at least his material needs were satisfied if not those of his spirit only to enslave him in the greater bondage of prejudice which doesn't give a hoot about the Negro's material or spiritual needs.

You challenge this, do you, Mr. North?

Then answer these few questions. Will you hire a Negro if you can get white help? If you must hire a Negro will you pay him a white man's wage? Do you willingly recognize the educational capacities of the Negro? Yes? Then do you employ him behind the counter in your Fifth Avenue department store? Do you give him a start in your law firm? Do you engage him as a foreman on your contracting job? Your truthful answer is *NO!*

You may well ask why not put these same questions to the Southern white. But exhibits A and B are not identical.

In the South, prejudice against the Negro is mired in a sticky web of tradition; a tradition as conventional as that of "Southern hospitality." It comes as naturally to him as it does to the Southern child to say "Thank you, *sir*," to his father and "Thank you, *ma'am*," to his mother. For more than three hundred years this tradition has prevailed among Southerners. It is almost as old as the tradition of Protestantism, and equally as conventional.

The true Southerner loves the Negro in a paternal way. His love is a poor imitation of the love which God, the Father, has for all His children. While the Southerner does not for a moment presume he is God, still, by virtue of his traditional background he does, *quite unconsciously*, hold the notion that he stands superior to the Negro before God. Hence his paternal attitude, only because he cannot see through his tradition beyond the line of demarcation which is color.

Remember the Northerner fomented the Civil War on the moral demerits of slavery. Logically, then,

there is now no "out" for him as for his Southern neighbor; there is no moral excuse for his prejudice.

Since the Northerner started this just battle for interracial justice, why is he now lying down on his job? Motivated by the highest ideals of Christian charity he won the Negro's freedom and now seems to have lost his Christianity; for having gone as far as freedom, which was only the initial step in interracial justice, he has, for seventy years, been taking "time out" and it is a sure assumption that this time has *NOT been* employed either in forming a strategy to combat racial prejudice or putting into practice even the rudimentary principals of interracial justice. He has, in fact, pulled the Negro from the fire of slavery only to add the fuel of prejudice to that fire which has made it roar and crackle into every corner of the North. In such a way has the Northerner repudiated the just cause for which his ancestors bled and died in order to right a great moral wrong. The military victory of the Civil War imposes upon Northerners the grave responsibilities of that victory. The Northerner must wake from his sleep of self-righteousness and set the example of interracial justice which implies interracial cooperation. He must provide nation-wide equal educational opportunities, equal employment opportunities, . . . and yes, equal social opportunities for there is no half way measure about a morally right proposition. The battle started by the Abolitionist is only begun with the Emancipation Proclamation. Motivated by Christian ideals and principles of interracial justice for which he was willing to die, let the Northerner now be logical, reasonable, sane and Christian; for the reasonable Northern white will be the first to acknowledge that according to the laws of Christ upon which he based his participation in the Civil War, there will be no inequalities, no race prejudice, no racial distinctions before the Judgment Seat.

Let him stop aping the tradition of the South which he so thoroughly scorned. Let him pursue his victory of the battlefield; let him finish his fight. This is the challenge to the Northerner: *YOU* fought on a moral principle for a moral right. You attained a military victory through superior strength and quite possibly through the justice of your cause! Now finish your job! Drop your masquerade of prejudice, your copy-cat attitude. Practice what you preached; practice interracial justice. You fought a *moral* war; you are a slacker to be content with less than a *moral* victory!

THE TIME IS NOT RIPE

By JOHN LAFARGE, S.J.

There was a very cautious lady, I am informed, who lived somewhere along the Passamaquoddy River in Maine. Even after her marriage she did not venture to call her husband anything but "Mr. Peddy," because, as she explained, the time was not yet ripe for too great familiarity. Only after the Lord had blessed her with her first progeny did she proceed further and address her spouse as "Papa."

Some people in our country—they may live at quite a distance from Maine and the Passamaquoddy River—are in the habit of saying that "the time is not ripe" when it is a question of showing ordinary justice to their fellowman. "We can pay a colored school teacher the same wages as a white girl," they say; or "we can admit a Negro apprentice in a trade union"—"a hundred years from now"—or fifty years, the time estimate seems to vary, but as for doing that now: "*the time is not yet ripe.*"

Now the ripening of time, as we learned at school, is a metaphor, one thing explained by another with which it is supposed to have some likeness. Oranges, for instance, ripen and become edible if you leave them long enough; so time, presumably like an orange, will grow sweet and useful if you let it alone. Unfortunately, time does not always grow sweeter with mere waiting, it sometimes grows sourer with its own maturity. Abuses are committed today which were not thought of forty or fifty years ago. But let us assume the best of this well-worn metaphor, and see what truth it conceals.

It is absolutely true that the "time must be ripe" for the preaching of great truths, the founding of lasting works, the construction of useful institutions, if those who undertake such matters are not to be doomed to disappointment.

God Himself sets us the supreme example in this field. He did not send the Redeemer into the world without first preparing the world through long centuries for the Saviour's coming. He gave the Mosaic Law, inspired the Prophets, performed wonders of His Providence in order that the message of the Saviour would be understood. Immediately before the Saviour's public appearances Saint John the Baptist, the Forerunner, was sent in order to prepare the way, as a voice crying in the wilderness. Christ came "in the fulness of time"; not prematurely or unexpectedly.

Wise men have said that it is as bad for a person

to be ahead of his time as it is for him to be behind it. Nearly every great charitable or social work, like most great inventions, such as the airplane or the automobile, has been thought of in some previous time, sometimes centuries previous, but the "time was not ripe." Either people did not understand then what it was all about, or the conditions were not at hand in order to make use of what human wisdom or genius provided. In our own epoch we find, as was pointed out by Pope Pius XI in his Encyclical, *Forty Years After*, that the lessons concerning social justice delivered by Pope Leo XIII in 1891 fell largely on deaf ears. It took the World War and all its attendant horrors and crises to arouse men to the significance of Leo's lessons and make them realize the urgency of social reconstruction.

This is an old truth, and meets us in myriad form throughout all time. Were *that* all that was implied in the maxim "time is not ripe" when applied to urgent tasks of the present, no reasonable person could object. But much more is implied. This perfectly safe and reasonable truth is grievously misused. It is made an excuse, a cowardly alibi, for *doing nothing at all* to secure justice and charity; to postpone action until some unnamed future date.

Why, in plain point of fact, is in any given instance the "time not ripe"? Let us suppose, for instance, that it *would* create a fearful misunderstanding to carry out the teachings of the Church fully and literally in some given instance, even where no legal obstacle exists. Usually the fear of these fearful misunderstandings proves groundless on examination and upon experience. But if such a fear *were* reasonable, upon what would it be grounded? Upon the simple fact that the people concerned had not been properly educated to their Christian duty. Either they do not know their religion and its bearings, or they are under a complete misapprehension as to the facts.

When Pope Pius X did away with the lesser Saints' days which formerly were celebrated on Sundays and restored the full cycle of Sunday Masses, certain foreign-language congregations became excited because the priest no longer moved the Missal at the Last Gospel. They thought their pastor had forgotten his rubrics. For them, the time was soon "made ripe" by some simple explanations.

Instead of serving as a convenient alibi, this maxim

is a challenge. Understood rightly, it means that if or when such misunderstandings occur, it is our job to set immediately to work and "make the time ripe" by our program of Catholic interracial education. It is a challenge to unstinted effort and labor. A priest does not wait until people are "ripe" to have them come to Confession. He instructs them, warns them, urges them and rests not day or night, if he is a true shepherd of his flock, until they fulfil their duty and save their souls. We cannot wait until people are "ripe" in these matters when they concern the salvation of countless souls and the very existence of society. We cannot wait, indolently, for some future catastrophe to bring its devastation before we take such elementary measures as seeing that Catholic children, irrespective of race or color, shall obtain a Catholic education under the only circumstances and with the only means that are and ever will be available for the vast majority, *viz.*, in our Catholic schools and colleges as they are *now* established. The *time is* ripe for the Evil Spirit, for the sowers of subversive propaganda and immoral suggestion. The *time is* ripe, in the wrong sense, for the hundreds of thousands of souls which pass each year into the presence of their Creator because, due to these fears and excuses, no one has had the heart to teach them the truth about our Catholic Faith.

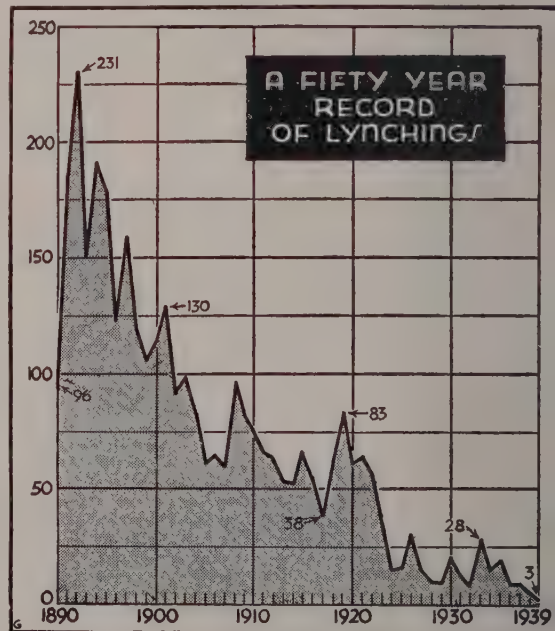
The time for the Catholic interracial program is not in the dim future, it is here and now; and the time is overripe for its fulfilment. If prejudices exist, if people are unwilling to yield some item of their own vanity or their own comfort for the sake of Christ's brethren, then it is obviously the time to preach insistently and persistently those truths, in secret and upon the housetops, which will correct that condition and remove the misunderstandings and prejudices: preach, as Saint Paul says, is in season and out of season," even when the time is "not ripe."

From time to time instances are alleged of some inconvenience that has come because of a literal application of interracial justice. These instances are few and far between and upon examination are usually found to be vastly exaggerated. But where they do or did exist, the trouble, the embarrassment, if any, could have been prevented by a moderate application of Catholic interracial teaching to the proper persons, along the proper lines and guided by the true Catholic principles. A few words from the pulpit, from the teacher's desk, from the platform in a Cath-

olic Action discussion, will make the time ripe and prevent such misunderstandings from occurring.

Men cannot be forced or bludgeoned into practicing justice. Strict laws safeguarding justice are necessary and will act as deterrents to evil-doers. But with all the laws in the world, justice will be evaded unless men's minds are enlightened by sound doctrine, unless their hearts are warmed and fortified by charity and a sincere desire to do what is right. For right-doing, men need Grace, which is why we should pray for interracial justice; for right-doing they need understanding and motivation, which is why we should carry on vigorously a program of interracial education.

Last but not least, let us remember that nothing educates, nothing makes the "time ripe" like personal example. If, instead of dodging the issues when they arise, our leading Catholics, whether they be students, workers, educators, football coaches or business magnates, would seize upon the issue as a Heaven-sent opportunity to teach a lesson here and now, more would be accomplished than can be done by many writings and much conversation. The "ripe-time" notion may be a curse or a blessing, according as it is rightly or wrongly understood. Let us show by our intelligent conduct that we know how to utilize it as a blessing.

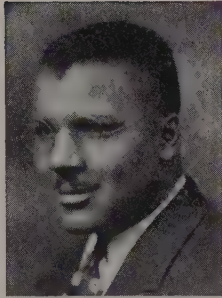


—Permission, New York Times

THE FIFTH FREEDOM

By ARCHIBALD F. GLOVER

"Governments, like clocks, go from the motion men give them; and as governments are made by men, so by them are they ruined, too. Therefore, governments rather depend on men, than men upon governments." . . . William Penn.



Early in October four of us visited the World's Fair. We had just walked over from the main parking area into City Hall Square. The soft light of an early autumn sun bathed the scene in its soothing caress. Vagrant gusts of wind caught up a few dead leaves and sent them prancing along the walkways. Altogether, it was an ideal day to view the glorious "World of Tomorrow."

Our conversation rambled aimlessly, measured by the restful gait of the passing scene. Beyond the Trylon and Perisphere four rows of red maples stood sentinel over little islands of English ivy. These beautiful perennials, snuggled close to the earth, waved their leaves in protest at the presence of bolder-hued flowers. Completely indifferent to this challenge, beds of chrysanthemums, arranged in semi-circular arcs nearer the edge of the pools, vied with the sunlight with splashes of brilliance.

We had not considered the historical significance of the Fair even as we passed the giant statue of George Washington. Matters such as the celebration of the one-hundred-and-fiftieth anniversary of his inauguration did not turn our thoughts from the ordered beauty around us. The anniversary was for history. The flowers were of today, springing with exuberant life from the earth's bosom to greet us in the name of Tomorrow.

Our attention wandered from this engaging picture to the lines of multi-colored buildings stretched along the sides of the Mall. But, we had "done" these domestic attractions before. Our goal for this day was the Foreign Pavilions. We were in a mood to relish that romantic admixture of the Occident and Orient, the Arctic and Tropic, foregathered there to transport us to the ends of the earth.

THE FOUR FREEDOMS

As we approached the intersection of Constitution

Mall and Rainbow Avenue, flickering glimpses of "The Four Freedoms" were caught through the trees. Beyond the end of the second pool they came into full view, their impressive size commanding our attention. Their combined presence was forceful enough to interrupt our stroll, and we paused to examine them. Our conversation turned on fragments of early American history and the significance of these symbols (to its making). They helped to crystalize the pattern of our thoughts. As Americans, and as Negroes, our destinies were measured by their strength...

This group consists of four heroic statues, each over thirty feet high. They symbolize the historic Four Freedoms—Freedom of Religion, of Assembly, of the Press and of Speech. These four forms of freedom are in effect but four different aspects of one and the same freedom. As Article I of the Bill of Rights, "they were fixed in our Constitution on December 15, 1789. They symbolize the fundamental rights which free men reserved to themselves as individuals when they set up an organized form of government here."

Strangely enough, the circumstances which motivated the introduction of these basic concepts of American democracy are seldom recalled to mind. As memory of the historic circumstances fades with the passing years there is danger that appreciation of the advantages of the democratic freedom which grew out of them will tend to diminish. Hence, it need not be considered trite to review them now.

HISTORICAL BACKGROUND

We recalled that after the close of the American Revolution many of the Colonies were not disposed to the idea of uniting under centralized governmental authority. Britain's abuse of colonial power had developed among them the fear that suppression was inherent in all centralized government. This deep-seated distrust grew as the Constitutional Convention exceeded its designated powers and framed the Constitution which provided for union of the States into a single nation.

The Colonial statesmen, many of them scholars equipped with knowledge of the history of politics and governments from the time of Plato's "Republic," had sensed the feeling of the people. Overlapping territorial claims and the fears of small States for

States already large increased the spirit of sectionalism disunity. It was to overcome these fears that James Madison introduced the first ten Amendments to the Constitution at the first Congress and persuaded the House to submit them to the States for ratification. Thus did he "avert danger to the Constitution and to his own political future if Congress trifled with the demand for amendments." Even then, the fear of autocracy was so great that little Rhode Island did not ratify until May, 1790. These people had understood thoroughly what freedom meant, having shed blood to achieve it, and they were determined to resist any doctrine which tended to endanger its continued existence.

Today, with a great part of the world under the iron hand of dictatorship and autocracy, we are frequently confronted with the principles of the First Amendment. The daily press abound with editorial comment on the peculiar values inherent in our types of freedom. The vital importance of the "Four Freedoms" to this democracy wells up with greater clarity than at any time since their birth. Certainly, the realization of the misery and sacrifice by which they were secured should serve to stimulate the determination to retain them.

SLAVERY

We remembered too that the Preamble of the Declaration of Independence with its unqualified assertion of the equality of all men carried this thought to its ultimate conclusion. Later, however, when the original fervor had cooled, the wisdom of this idealism was questioned. When the Constitution was adopted it consequently avoided the question by recognizing the existence of slavery.

That the Constitution did not then free the black man from chattel slavery simply delayed solution of "this terrible problem"; for in less than three quarters of a century it resolved itself in civil war with brother pitted against brother. The scars of sectionalism, based on the wounds from his struggle, still remain in testimony of its bitterness. It is well to reflect whether the Civil War could have been avoided if the cause of freedom and equality of opportunity for all had been pressed more vigorously in the eighteenth century.

With the Emancipation from slavery, the American Negro began the toilsome process of adjustment to a society from which he had been excluded since its

beginnings. Except for the achievement of the few freedmen and women in literature and science, his lot had been restricted to the back-breaking labor necessary for the support of a slavocracy. The process was not the less difficult by reason of the fact that his native African arts and handicraft were crushed out by the demands for his labor; nor did the cushioning of a mulatto caste between the great mass of blacks and whites tend to simplify the problem.

The path of the upward struggle of the Negro is still blocked by obstructionism and indifference. The tradition of racial inferiority is an obstacle to interracial cooperation. It is a denial of the Negro's rights and endangers the idea of American democracy. They conflict with the doctrine of Christianity and, if neglected, will serve as fulcrums for the introduction of authoritarian dogma.

THE FIFTH FREEDOM

Preservation of "The Four Freedoms" has effectively guaranteed peace, happiness and security of all except the Negro. Who can doubt that his present position in the American social order requires more and better opportunities which would enable him to freely compete with unimpaired strength and resolve? He stands in ever increasing need of "the Fifth Freedom"—freedom from restrictions and discrimination based on race or color.

This "Fifth Freedom" is in no sense an abstraction. It cannot be satisfied by sympathetic feeling. It is in itself as real and fundamental as "The Four Freedoms" which it must supplement. Politically, it involves the removal of outmoded stratagems and local laws which limit the Negro's voting franchise because of his race and color. Economically, it would prohibit both union and employer discriminations based on racial prejudice. It would require the extension of credit to reliable business enterprises without regard to race or color. Socially, it involves lifting of the cast of inferiority now imposed upon the Negro; the abolition of Jim Crow laws and customs in public conveyances, public places, and public education; abolishing racial segregation, with its poor housing and high rentals. A ghetto never helped any community.

"The Four Freedoms" are retarded by absence of of the fifth. For almost one and one-half centuries they have paused along the trail, hoping that he would overtake them. Our Constitution, in the Thir-

teenth, Fourteenth and Fifteenth Amendments, has started him on his journey. To us is left the task of speeding his course.

How may the demands of this task be fulfilled? Can more laws granting long denied human rights to the Negro aid it? Yes, they can, particularly in instances where these rights are denied by law. But, something more must be added to the grist of human behavior to establish the "Fifth Freedom." Although laws proved the restraining influences which serve to safeguard rights once established, they require the good will, as well as the consent of the governed to be most effective. A strong moral force, one with the quality to supplement legal dictum with a general spiritual urge for justice, provides the vehicle for creating and sustaining this good will.

Catholicism is this moral force. It gives spiritual value to man's effort to live with his fellows in interracial amity. The Church teaches the same moral precepts today with the same infallibility and strength of purpose as at the beginning of the Christian Era. "The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy."

This pattern holds the climax of man's efforts and dreams over the centuries for fullest expression of his human rights. Democracy needs this aspect of Christianity in its struggle to live and grow; for, contrary to the common impression, democratic institutions are still quite young. The Magna Carta in 1215 merely began the slow climb from absolute monarchy and feudalism. Not until the eighteenth century did man's fight for freedom begin to pursue the objectives now serving as the basis of modern Democracy.

Dangers, graver than any democracy has had to face, ride hard over the world today. The recent European coalition of Nazism and Communism speaks for itself in a horrible language. Here, at home, demagogues preach imported and home-bred perversions for the destruction of democratic liberty.

"The Fifth Freedom" will equip the American Negro with moral weapons to fight these dangers. It would give him his full stake in the Democracy which he is resolved to help maintain.

Sincere interracial cooperation is the next logical step towards the fullest realization of Democracy. It strengthens our bulwarks against the enemy from without and within.

The zest for visiting the Foreign Pavilions had faded. Before us we saw in "the Four Freedoms" the basis for something new, yet old. New because it brings to all men the hope of a better world in which to live. Old, because its roots are buried in much of the antiquity which we had looked forward to seeing at the Pavilions.

We sat at the edge of a nearby pool to rest and reflect.



PLAYS And A Point of View

By THEOPHILUS LEWIS

OUR ANNUAL VISITOR

Although Paul Vincent Carroll has had only three plays produced on this side of the water, it is difficult to suppress the impulse to nominate him for membership in the guild of world dramatists. If one should recklessly assert that he is a great dramatist, it would be equally difficult to explain why. Carroll is certainly not an expert craftsman. His plays are poorly constructed. Still, they give one the impression that his is the most significant dramatic voice that has been raised in Europe since Shaw began to decline. Molnar, Werfel and the Capeks are more articulate, they are obviously superior technicians; but Carroll has something more important to say than they have. Their plays are entertaining, and incidentally challenging. Carroll's plays are challenging and incidentally entertaining. *Kindred*, his latest offering, was so ineptly constructed and so wanting in stage glamour, the theatrical appeal that attracts audiences, that it survived on Broadway only six days. But critics continued to discuss the play even after it has closed. Burns Mantle laments that so worthy a theme should be doomed to an early demise by faulty technique while Brooks Atkinson devotes a column and a half to quarreling with the author's thesis.

When even a defunct play, in the theatrical sense, can provoke continued comment it must possess considerable merit. It is more than probable that *Kindred* will live as a library play even though its rickety structure prevented it from making its message clear to audiences in the theatre. Its arresting theme is carried forward by a quartette of vivid characters who express themselves in bristling dialogue. But while the theme is provocative it is not always clear, probably because Carroll has not clarified it in his own mind. In the library, where one can read a line a second or fourth time, or even pause and ponder over it, its meaning may finally come to light. In the theatre, where the import of every

word must be fully understood the instant it is uttered, the author's lack of clarity frequently throws the audience into confusion.

But *Kindred* is beautiful in spite of its haziness, and one cannot escape the feeling that there are power and truth behind the haze. Carroll maintains that artists, the brotherhood of creative spirits, have given the world all its admirable and lovely things and that profiteers, war mongers and politicians are using them for base ends and destroying civilization. He asserts that the artists, the spiritual kindred, must rescue the world from the forces of evil and rebuild society in harmony with what he calls the new conception. When he speaks of artists, it seems, he is not using the word in its purely esthetic sense. He seems to imply that the creative urge is essentially religious, for he refers to God as an artist. Furthermore, the artist, so long as he remains engrossed in purely esthetic labors, will not participate in the regeneration of society which *Kindred* urges creative spirits to undertake. His leading character, indeed, is not an artist in the accepted sense, but a vagabond minstrel, an unprepossessing and ill tempered player of unwritten folk ballads; a sort of village Jeremiah denouncing the shams, conventions and submissions that fetter the soul.

Since *Kindred* has vanished from among living plays it is hardly necessary to suggest the course of its plot or comment on the quality of its interpretation. Those matters will not concern readers who will encounter the play in the library. They will discover a play which, while it failed to meet the requirements of the theatre, is nevertheless a piece of sound literature.



SCARLETT O'HARA ARRIVES AT LAST

After years of preparation, and a publicity build up that was something marvelous to behold, *Gone With the Wind* has at last come out of Hollywood and is now being shown in the leading picture palaces of the nation. With all the fanfares and ballyhoo that have preceded its release, it seems rather superfluous to observe that the picture is the film version of Margaret Mitchell's novel of the same title, and that David O. Selznick is the producer, releasing the film through Metro-Goldwyn-Mayer. It is doubtful if any other five productions have ever been favored with as much advance publicity stretched over so long a period, and, strange to say, *Gone With the Wind* makes good.

It is beyond cavil a first-rate picture. It is not, of course, the marvel of the ages, as the Selznick press department has frequently hinted. No picture can be that good. But no one who had a hand in the production has to take any back talk from the least captious of critics.

It is unthinkable that anyone needs to be informed that the story is a romantic tale of the old South during the Civil War and Reconstruction periods. It is a kind of inverted romance, however, with villainy shown in a glamorous light—a trick by which the story gets itself accepted for realism. Scarlett O'Hara, the heroine, is one of those hard, ruthless women after the order of Lady Macbeth, Hedda Gabler and Salome's mother. She acknowledges no standard of what is right or proper except her own desires and she goes after what she wants with a singleness of purpose found only in

those who are utterly without a moral sense. To achieve her ends, she employs her beauty, her feminine wiles and her not inconsiderable animal cunning. Scarlett naturally gravitates into the orbit of Rhett Butler, a scoundrel of her own ilk but sufficiently sophisticated to follow his feral instincts with more finesse. The adventures of that pair of social pirates, with the havoc of the war and the rascality of the Reconstruction as a background, make a rattling good story, provided one can leave the story in the theatre and not permit its implications to stick to one's mind.

Which will be a difficult feat for most people, for Scarlett is a glamorous wench who has a way with an audience as well as a way with men. At times, when her interests are not involved, she can be spontaneous and generous. And she always has courage. As for Rhett Butler—well, he has good manners.

There are a number of minor characters who are appealingly drawn, among them the aristocratic Ashley and Melanie Wilkes, whose world crashes around them when General Sherman scorches the earth from Atlanta to the sea, and Mammy, Big Sam and Elijah, trusted slaves who remain loyal to their white folks to the bitter end. The former parts are acted by Leslie Howard and Olivia De Havilland, the former Hattie McDaniel, Everett Brown and Zack Williams.

Scarlett is played by Vivien Leigh and Rhett is interpreted by Clark Gable. Since the entire cast was specially selected, and some of its members, notably Mr. Howard, have been starred in numerous productions, a general excellence of performance was to be expected. Clark Gable, however, surpasses himself and dominates the picture, contributing a truly brilliant performance.

But the cream of the laurels belong to the producer. The elaborate production of the film exceeds the merit of both its story and acting. Stark Young's *So Red the Rose*, or any of numerous recent pictures, if the same amount of talent and money had been spent on them, could have been made equally stirring and entertaining. The producer deserves credit, too, for his tactful regard for sectional and racial feeling. In its treatment of the Reconstruction period, special pains seem to have been taken to avoid any scene that might offend the most sensitive colored members in its audiences. The film is in technicolor and will doubtless stand as a landmark for long years to come.



THE CAREER OF STEPHEN FOSTER

Another technicolor picture that deserves a word of praise is the Twentieth Century-Fox production, *Swanee River*, the story of the career of Stephen Foster. It is somewhat overshadowed by being released about the same time as *Gone With the Wind*. Nevertheless it was held over at the Roxy, one of the biggest theatres in New York, which, considering the stiff competition, is a tribute to its appeal to the public. Don Ameche plays the title role, co-starred with Andrea Leeds and Al Jolson. Foster's story is well told and well acted, and, since it is history and not fiction, it should receive more attention in a magazine devoted to race relations. But most of my space has already been allotted to *Gone With the Wind*. There are times when one must follow the crowd.

AS YOUTH SEES IT

EDITED BY YOUTH

YOUTH ON THE LEFT

The convention of the American Student Union, which profaned the Christmastide with its presentation of Earl Browder's address deifying Stalinism and defending the indefensible war of aggression of the Moscow government against the Finns, and then voted, 322 to 29 against naming Russia the aggressor in the war, brought to the fore once again the whole question of radicalism among student groups.

Joseph Lash, who came to the convention as its national secretary and explained that the payment the Union made for a \$2,000 bond to guarantee the use of the University of Wisconsin Auditorium for Browder's use and that the presence in the Union of "some Communists" did not make the A.S.U. communistic or un-American, was himself "liquidated" by the youthful comrades and replaced by Herbert Witt of New York who, ostensibly, is more amenable to rigorous party discipline. This was the same Herbert Witt who, ably assisted by Joseph McGoldrick, New York office-holder and member of the Board of Higher Education, successfully waged a campaign in 1938 to have his Red-dominated organization admitted to the New York City Colleges. The New York press reported on January 4th, that the Teachers' Alliance of New York City, numbering 9,500 local pedagogues, is now petitioning the College Board to reverse its action of two years ago in view of the proceedings at Wisconsin.

A fair view of the complexion of these proceedings was given by a United Press dispatch of December 30 which contained, among others, the following revelations:

"The union booed down a delegate who asserted the convention's stand on Russia and its attack upon the United States Department of Justice were not representative of sentiments of the thousands of college and high school members. The delegate, Edwin Newman, of New York, a student at the University of Wisconsin, had proposed a national referendum on the question of Russian aggression against Finland....

"Newman's assertion that 'I don't think we can get a democratic vote from this convention' was drowned in boos and cat-calls. His proposed referendum was rejected, 286 to 28."

In our opinion, Mr. Murray Plavner, author of numerous studies of the A. S. U. and the American Youth Congress, addressing the teachers at New York several days later, hit the proverbial nail on its proverbial head:

"The Student Union, like the Youth Congress," he said, "is part of the Moscow-controlled Trojan Horse movement. The Student Union serves as the 'missing link' between the Young Communist League and the Youth Congress. The Student Union has come out against Nazism and Fascism, but never against Communism.

"There is no reason why we should permit the Student Union to sell its Moscow wares at the expense of the tax-

payers, utilizing the facilities of the public schools for the spreading of the Stalinist propaganda.

"The recent national convention of the Student Union reaffirmed its loyalty to Moscow by electing as its national secretary Herbert Witt, leader of 100 city-college chapters of the Union which recently adopted a resolution defending the Soviet invasion of Finland."

A Holy Cross Father, the Rev. Vincent Mooney, who is Director for the Catholic Youth Bureau of the National Catholic Welfare Conference points out, in a recent series of articles, that "there is a basic principle underlying the complete and well intentioned abstention from American Youth Congress affairs on the part of Catholics. In substance that principle may be stated as follows: Catholic youth cannot and will not cooperate with organizations and agencies definitely committed to a philosophy of life diametrically opposed to the principles which they profess. This principle is as old as the Church itself. And wherever the American Youth Congress issue has been raised, the principle has been applied."

In connection with the Second World Youth Congress which was held at Vassar College in 1938, the Administrative Board of Bishops of the N. C. W. C. stated that "the First World Youth Congress was held at Geneva in 1936. Catholic youth groups did not take part in that Congress because of its irreligious character. It is clear from statements made by the Organizing Committee for this year's meeting at Vassar, that there has been no change in the attitude of those whose influence is dominant in the movement. We therefore voice the hope that American Catholic youth groups will refuse to participate in the Vassar Congress. In this they will stand with many other American youth associations which recognize the essential place of religion in the formation of character as well as in the conduct of personal and national life."

The Bishops, however, were careful to indicate their deep interest in the needs of youth and their belief in the necessity for youth organizations: "The grave concern which all feel for the special problems faced by young people today emphasizes the necessity of giving youth moral guidance and prudent direction. This is particularly true now because subversive influences are bringing unwarranted pressure on youth groups of every kind."

The best and the final answer to the Communist dominated leadership of youth organizations of the Left will be, of course, not merely a series of negativistic attacks upon them—as necessary as this may be—but the promotion of a united youth movement, Christian in spirit as well as in name, which will depend less on organizational forms than on spiritual solidarity and which will demonstrate to non-Catholic America that not only is the Catholic temper as interested in social and material reform as the radical temper but that it alone has effective solutions.

Now, better than ever before—now when the red star is in the descendant in the American mind—an opportunity is presented to Catholic youth to make this demonstration in a congenial and receptive atmosphere. In making it, it will take strength and unity from the many interracial organizations, founded upon Catholic principles which are the surest objective evidence of a unity which transcends all accidental differences.

FROM HERE AND THERE DURING THE MONTH

● PUBLIC WELFARE CENTER PLANNED FOR HARLEM

The first specially designed relief and public welfare center in the United States will open in Harlem within a year, Welfare Commissioner William Hodson announced yesterday.

The inclusion in the capital outlay budget for 1940 of an allowance of \$580,000 for the center was hailed by Mr. Hodson as a tangible expression of the city's realization that relief was a long-range problem that had to be handled on a scientific, rather than a makeshift, basis.

"We know that there will be enough need in Harlem to keep our projected five-story building occupied through its lifetime. If we ever do reach the utopian condition in which there is no more need, we will still be able to use that structure as a school, a recreation center, a community center or for any one of a limitless number of other things."

In addition to the home relief population in the Negro community, whose citizens are "the last to be hired and the first to be fired," the center will minister to persons receiving old-age assistance, needy veterans, the blind and dependent children in institutions.

—New York Times, Dec. 24

● SCHOOLS BANNING NEGROES CRITICIZED BY BROOKLYN PRIEST

The Rev. Michael McLaughlin, a young Catholic priest working among the Negroes in Brooklyn, surprised a conference of Catholic high school teachers and principals of the East yesterday at an annual meeting at which they stressed the need of moral education as a crime deterrent, when he told them that he would offer no defense for the exceptionally high juvenile delinquency rate among Negroes because a series of Catholic boarding schools had refused to accept a highly qualified Negro student he and his fellow parish priests had recommended.

The speech, which one older priest admitted later was a "bombshell," followed one by William O'Dwyer, who had just been sworn in as the next District Attorney of Kings County. Mr. O'Dwyer had told the educators that nothing could take the place of moral training as a preventative of crime.

Father McLaughlin, a curate at St. Peter Claver's Church, Claver Place, Brooklyn, which has a Negro congregation, read a paper prepared by another young priest on the church's staff, the Rev. James W. Asip, who was ill.

Readily agreeing with the others about the importance of moral training, he said that the Negro needed twice as much of it, instead of none, because of the bad environment in which he usually had to live.

"The cause at the root of the juvenile Negro's crime," he

said, "is that the social agencies have not done their duty. And when we speak of social agencies we need not go beyond this building. We Catholic educators have not fulfilled our obligations to the Negro."

He said a "very refined, well-educated colored public school teacher" asked the priests at St. Peter Claver's to suggest a Catholic boarding school for her son.

"We took it on ourselves to write to Catholic institutions," he said, "asking if they would be willing to admit this well trained colored boy coming from a highly respectable family."

Father McLaughlin took out a sheaf of five or six replies that were received. One, from a Catholic boarding school in Wisconsin, said that the official did not know of any Catholic boarding school that took Negroes. Each refused.

Father McLaughlin told reporters that the priests finally found a school for the boy. He added that he wanted to make it clear that there were many Catholic day schools and some boarding schools that admitted Negroes.

—New York Herald-Tribune, Dec. 28

● LYNCHINGS DECLINE TO THREE IN 1939

Tuskegee Institute.—A marked decrease in lynchings was seen during the year 1939 when only three were recorded by the Tuskegee Institute Department of Records and Research.

According to the report issued this week by President F. D. Patterson of Tuskegee, the year's three lynchings occurred in two States, Florida having two and Mississippi one.

This year's lynching toll is three less than the number six occurring in 1938. In 1936, there were eight lynchings. In 1935 there were 20.

Of the lynch victims, two were taken from the hands of the law, one from jail and the other from an officer of the law outside the jail.

There were 18 reports of instances in which officers of the law prevented lynchings. All of these instances reported were in Southern States. In all instances, the persons were removed or the guards augmented or other precautions taken. A total number of 25 persons, 5 white men and 20 Negro men, were thus saved from the hands of the mobs.

Of the persons lynched, 2 were Negroes and 1 was white. The offenses charged were: murder, 1; fatal injury to boy in automobile accident, 1; altercation with man, 1.

● PAPAL INTEREST IN AMERICAN NEGROES

Significant was our Holy Father's reference in his Encyclical to the Hierarchy of the United States to the Negroes in our country and to those who are working for them. . . .

The Pope's concern for the spiritual and material welfare of our Negroes was greeted with enthusiasm by outstanding leaders of their race. Elmer Carter and Ray Wilkins, editors of *Opportunity* and *The Crisis* respectively; George Streater, writer and journalist; Dr. Hudson Oliver; Maceo Thomas and others, recognized the impetus which this interest would give to the movement for the betterment of the Negro.

Whites and Negroes alike have suffered from the social injustices which still make life so hard for many of our citizens. The effort to better their conditions can only be fair if it disregards color as it does creed. A recent advance along Catholic lines has been a more generous cooperation by our colleges. But it is really only a start. The very vastness of a field which, for all our commendable activity, is still barely touched is a challenge to our zeal and to our faith. The call to assist in cultivating it has gone forth. Our response will write the record—to our glory or our shame—in the years ahead.
—*The Sign*, January, 1940

BOOKS

THE NEGRO WORKERS IN FREE AMERICA. By Rev. Francis J. Gilligan, S.T.D. National Catholic Welfare Conference. Social Action Series. Pamphlet, ten cents.

In this study of the many problems of employment confronting the Negro in America, Dr. Gilligan makes a very definite contribution to the cause of interracial justice. His treatment is factual and realistic, discussing such problems as: the extent of unemployment among Negroes as compared to that of the white population; the decreasing number of "Negro jobs"; the statistics of Negroes on relief; the occupations closed to Negro labor; the low wage scale.

One is impressed with the author's direct and forthright approach. He asks and discusses fully and without fear of favor the questions as to why these injustices are visited upon the Negro and who are the groups responsible. In this latter category are included white employers, white workers, labor unions and the government authorities. All of these, he said, "have succeeded partially in barring the gate against the Negro. They discriminate against the colored worker." He then proceeds "to examine the attitude of those persons and to try to discover the forces which motivate them in their prejudicial attitudes."

The Catholic in particular will be interested in sections devoted to "Negro workers and Catholic social teaching." Here Father Gilligan writes with the authority of years of study of interracial problems, an active interest and participation in the interracial movement, particularly as it affects the Negro. It covers clearly and distinctly the moral responsibilities involved as they effect workers—white and colored, government officials, private employers as well as the responsibility of consumers. It is encouraging to read, "It does seem to us that the patron of a hotel or store sins against social justice whenever he withdraws patronage solely because employees are colored." . . . In citing several other responsibilities that fall upon the consumer, we are told that the list is not all inclusive—that "it does not express all the activity which reasonably may be expected of a Catholic. Rather they express merely the strict obligations which cannot be ignored without the commission of sin." Indeed, when he turns to Catholic contribution, Father Gilligan is not only completely frank and plain spoken with regard to individual obligations but is very hopeful that the growing interest on the part of Catholics will increase and become a great factor in breaking down the barriers that America has suffered to block the progress of "The Tenth Man."

We predict that this important study will be read and re-read by thousands of Catholic college students throughout the land. We hope that they will recommend it to the Catholics who need it most—those of an older generation who conform too readily to traditions and conventions that are unCatholic and unAmerican.
—G. K. H.

● THE POLITICIAN

AND "THE PROGRAM"

The *Pittsburgh Catholic* relates this anecdote about a so-called Catholic legislator of Pennsylvania. He had consistently voted against every type of social legislation proposed during his term of office, and for that reason was one day criticized by one of his constituents for not supporting the Bishops' Program (which embodied eleven points of social reform to be supported by Catholics). "What's that?" asked the legislator, as if he did not hear. "I said you should have supported the Bishops' Program," his critic repeated. "Why didn't you?" "Well, if I didn't," answered the statesman, "it was because I wasn't solicited. I know I put an ad in every program I was asked to, and if I had known that the Bishop was getting out a program I certainly wouldn't have refused."

Welcomed!

Statues of Blessed Martin De Porres in the Colored Missions

Here's a letter from "The Catholic College of Oklahoma":

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